SECURE IN CHRIST.

REV. WM. P. JACKSON.

Oh Lord, there is a secret place,
Secured by love divine—
A refuge in Thy saving grace,
And all that seek it find.

The weak and feeble here may hide,
Secure from every snare;
Sheltered within the riven side,
No harm can reach them there;

Guarded by angels on their way,
In conflicts held secure,
If they are faithful every day
And to the end endure.

They're fed by Thee from day to day,
And every want supplied;
Within Thy will, ask what they may,
They shall not be denied.

Thus kept by Thy Almighty hand,
Till life's fierce storm is past,
Shouting, the holy, happy band,
Gain heaven and rest at last.

THE PASSOVER.

BY LEAH CRONCE.

Did Christ, with his disciples, eat the Passover, that was instituted in Egypt. Now it is written, in the mouth of two or three witnesses, every word shall be established. And Matthew, Mark and Luke says he did. It is not necessary that I should give the readers four or five chapters to read, to see whether he did or did not; for all Bible readers know that we read in all three of the Evangelists, that the disciples on the first day of the feast of unleavened bread came to Jesus, saying, "Where wilt thou that we prepare for thee to eat the passover? And Jesus told them where. And they went and made ready the passover. And when the even was come, He sat down with the twelve and they did eat." Matthew 26. And the first day of unleaved bread when they killed the passover, his disciples said unto him, "Where wilt thou that we go and prepare, that thou mayest eat the passover?" And he sent two of his disciples, and they made ready the passover. And as they sat down and did eat Jesus said, "One of you shall betray me." Mark 14. And Luke says about the same. Now please tell me what the disciples knew about the first day of the feast of unleavened bread, when the passover must be killed, if it was not the one they had always observed; or, what passover did Christ eat with his disciples if it was not the one the Jews ate? I cannot find any other mentioned in the Bible, except the one Christ gave us to keep; for after he had eaten the old passover with his disciples that night, he put away the old, that he might establish the new; for he was the end of the law. And while they were eating, he took bread and brake it and said, "This is my body which is broken for you," and likewise the cup saying, "This is my blood of the New Testament which is shed for many for the remission of sins." He also says we should do it in remembrance of him. This then is the passover we are to keep. Shall I call upon the Apostle Paul for proof? He says, Christ, our passover, is sacrificed for us, therefore let us keep the feast. Now, if the passover lamb which was instituted in Egypt as a shadow of Christ, our passover—the Lamb of God, how beautifully the shadow reached the substance on that night, when he set aside the old passover and established the new one for us. For the shadow must reach to the substance. All the change in the passover was, that the Jews took a lamb from the flock, and we have that body that God had prepared for himself, the Lamb of God for our passover, and I believe our passover is still to be observed on the same evening it was instituted; until it is fulfilled in the kingdom of God. I know that some will say that the shadow did not reach the substance until the next day when Jesus died on the Cross; but I do not believe that the envious Jews or wicked soldiers had anything to do with offering up that best and greatest sacrifice ever offered up. All that was done after they took Christ, was done that the Scriptures might be fulfilled. We will refer you to Paul as good proof. Hebrews 10:12, But this man after he had offered one sacrifice for sin, forever sat down on the right hand of God. Now read John 18:4, 9, and you will read just when he offered up himself. Jesus went forth and said, "whom seek ye?" And they said, "Jesus of Nazereth." And Jesus saith, "I am he," and they went backwards and fell to the ground. Then asked he them again, "Whom seek ye?" And they said "Jesus of Nazereth." Jesus saith, "I have told you that I am he. If therefore ye seek me let these go their way." Christ also said that no one taketh away my life, I lay it down of myself and take it up again. So you see he laid it down at the ninth hour of the day he was on the cross, and took it up again early on the first day of the week.

Now a few words to brother Beer. As you have taken the very same verse to prove that Christ did not eat the Jewish passover, that I take to prove that he did, which is the 14 verse, 19 chapter of John. Now come brother, let us reason together a little. But first of all we must bear in mind that the Jews began their day, in the evening; hence, you will find in the 18th of John, 28th verse, Then led they Jesus from Caiphais to the hall of judgment and it was early, but they themselves went not into the judgment hall, lest they should be defiled, but that they might eat the passover. Now to John 19:14, And it was the preparation of the passover, here you are correct, it was the prepartion of the passover. But now let us see what time of day it was that began in the evening. The one records it to be early, and the other says it was about the sixth hour. Now you must admit it to have been the sixth hour since the sun went down, which we call twelve o'clock at night; for at the sixth hour of the day Christ had been three hours on the cross already. No one will doubt, that the Jews were late eating the passover that night, on account of the great excitement in taking Christ. I doubt whether many of them kept it at all that year. Now the day Christ was crucified was a preparation day but not for the Passover. Mark 15:42, says it was the preparation; that is the day before the Sabbath. They had to prepare on that day, that they might rest over two Sabbaths. John tells us that they were taken down from the cross: that their bodies might not remain on the cross on the Sabbath day; for that Sabbath day, was an high day. It was one of the Sabbaths, that the Jews observed besides the seventh day Sabbath. And it fell that year just before the seventh day Sabbath. If this is not a correct conclusion, then I fail to see the three days and three nights of Christ being in the heart of the earth. But if you commence three days and three nights, just when he told the soldiers, This is your hour and the power of darkness, it just makse three days and three nights.

I will give you a little of the historical testimony, that the disciple observed the communion at the time of the Old Testament passover, Shaff's Church History, Vo, 1, pp. 397, 390.

The early Christians kept it on the same night that Christ kept it, down to the council of Nice. There they changed it from the 14th of the first month, to the first Monday after—Gebbin, Vol. IV, 527. See also Note, pp. 529. And also M. Ruter's Church History, page 79. Also, Bingham Lib. XX, 55, Gib., Vol. 11, page 48. Now those who have access to libraries please look it up and see whether it is correct.

Sterling, Ill.

TEMPERANCE WORK.

Essay read at Prayer meeting, at College Chapel, Sunday September 21st.

BY DAVID BAILEY.

The Christian as he wanders up and down on the path of life will often meet with sin in every form, and God intends that it shall be so, for Christ said in his prayer for his disciples "I ask not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Since, then, we know that we must meet it, the question arises "How shall we meet it?"

Lowell says, "They enslave their children's children, who make compromise with sin," but on the other hand it is possible to make the church forbidding by our sternness in being uncompromising. The mistake probably lies in condemning the sinners rather than the sin. God's gleaners must remember that though figs do not grow on thistles, thorn-trees *do* sometimes bear fruit; so while we make no "compromise with sin" let us by example teach sinners something of God's mercy.

We have heard to-day—and no truer statement ever passed the lips of man—that public opinion overrides the law. Our laws now are good enough, but who is to enforce them. Where are your witnesses? The liquor seller can be prosecuted for selling liquor to minors or habitual drunkards, but drunkards refuse to be informers because they would thus cut off all hope of a supply in the future. You may say that we should have laws to protect the sober man, but if public opinion could be trained to the proper standard there would be no danger to those who are not already almost past redemption. But public opinion, though it shuns the miserable typical drunkard, fawns upon the aristocratic tippler. This ought not so to be. The tippling senator should be placed in the same class as the ragged toper in the gutter, even if he claims to be a Christian.

But what is this intemperance which we propose to fight? First, it is an evil in a financial sense. I have a neighbor, an industrious mechanic, who spends fifty cents a day in the saloons, and he claims that he can barely support his family. How much would the one hundred and fifty dollars thus spent do in that direction. It would buy two loaves of bread and two pounds of good beef steak each day; again it is estimated that the saloons of Ashland receive annually from the people not less than fifty thousand dollars, probably much more; and for this they receive nothing, no, much worse than nothing, they receive ragged clothes, disordered bodies, shattered nerves and ruined morals. Fifty thousand dollars? What is that worth? It would buy seven hundred thousand loaves of bread, three hundred and fifty thousand pounds of the best beef steak or one hundred thousand bushels of potatoes, at the retail price. This shows the magnitude of the evil from a financial standpoint.

Second. It is an evil to the physical man. In England it has been decided by actual experiment that the beer drinker, while he may do more work in a short time, will eventually succumb to his competitor who uses water as a beverage. There is no nutrition in beer, whiskey or tobacco. Whiskey and tobacco affect the nerves and through them, the action of the heart; beer affects the kidneys and thus brings about a general disorganization of the tissues of the body. Of the moral degradation, and the transmitted physical and moral imperfections I will not attempt to speak here and the fact that drunkards do give their money for what brings in ill-health, financial ruin, corrupted morals and diseased and depraved children will not probably be disputed. I do not believe that legislation will cure it for the reasons before stated, but Christians should organize a forlorn hope and work for life in trying to exterminate this evil. I know that I have at times made myself unpopular by interesting myself in the affairs of others, but that man is no Christion who is satisfied with saving himself; to save himself he must not hide "God's righteousness within his heart" but declare it publicly in the "great congregation." If Christians would only do their duty, public opinion would soon change and he who sells and he who drinks the accursed beverage would fear to show his face in decent society.

Nor should the minister neglect his duty. If the trumpet of the watchman on the walls of Zion give forth an uncertain sound who will prepare for the battle. "Watchman, what of the night?" Stand forth and declare your message. Clear your skirts. If your brethren *must* fall, see that their blood be not on your heads.

Legislation is all right when the public mind is ready for legislation, but until that time the sympathy of the populace is with the offender and harm is very likely to ensue. I may be mistaken but I think coercion is not the way to educate the populace, for if we succeed at all we have on our hands a crowd that must be watched, a crowd that do the right not because it is right, but because they must.

Ashland, Ohio.

There is a difierence between those two temporal blessings, health and money—money is the most envied, but the least enjoyed; health is the most enjoyed, but the least envied; and the superiority of the latter is still more obvious when we reflect that the poorest man would not part with health for money, but that the richest would gladly part with all his money for health.

When we pray for any virtue we should cultivate the virtues aswell as pray for it; the form of your prayers should be the rule of your life; every petition to God is a precept to man. Look not, therefore, upon your prayers as a short method of duty and salvation only, but as a perpetual admonition of duty. By what we require of God we see what he requires of us.

The pride of wealth is contemptible; the pride of learning is unprofitable; the pride of rank is ridiculous; the pride of bigotry is insupportable.

We want a Christianity that is Christian across counters, over dinner tables, behind your neighbor's back, at his face. We want a Christianity that we can find in the temperance of the meal, in moderation of the dress, in respect for authority, in aimiablity at home, in veracity and simplicity.—Rowland Hill used to say he would give little for the religion of the man whose very dog and cat were not the better for it. To make them effectual, all our public religious measures, institutions, benevolent agencies, missions, need to be managed on a high-toned, scrupulous and unquestionable scale of honor; without evasion or partizanshp, or over-much of the serpent's cunning. The hand that gives away the Bible must be unspotted from the world. The money which sends the missionary to the heathen mest be honestly earned. In short, both the arms of the church—justice and mercy—must be stretched out, working for man, strengthening the brethren, or else your faith is vain, and ye are yet in your sins.—*Huntington.*

THE GOSPEL MESSENGER OF SEPT. 2, 1884, REVIEWED.

BY A. D. GNAGEY.

In looking over the *Gospel Messenger* of the above date, I am somewhat surprised at the general tone of the paper. There is matter in it evidently intended to tickle the tastes of the more progressive element among the German Baptists: and also to suit the tastes of those inclined to be favorable to the Old Order Brethren. The *Messenger* supplies food for the two elements, and under existing circumstances, it can take no definite stand. Its editors dare not venture to define their position. I wish to notice a few items, not by way of criticism, but that some of our readers may know how progressive the German Baptists are getting. Some articles in the *Messenger* now, would have been considered heresy in the "Progressive Cnristian" three years ago.

On the first page we find the following: "John Wanamaker who has a Sunday school in Philadelphia, with over 22,000 names on its roll, has never expelled a pupil. He says bad boys are the ones who need a Sunday school." This course the editor endorses and recommends, and we, too, think it a good plan. But it seems strange that Mr. Wanamaker can keep all those bad boys and succeed with them, and the rulers of the Dunkard church had to expel sisters for wearing plain hats, or ministers for preaching the Gospel. Look at the contrast. The worst of boys and girls are retained and taught the Bible, yet innocent brethren were cast out of church for *no violation of Gospel.* Had not the editor better given his advice to the Bishops of the German Baptist church? We endorse Wanamaker's plan, and if the Dunkards had been half as wise as he is, no division would have occurred.

On third page is an article, "The Future of the Church," by James Evans. The sentiment is very good and meets the progressive views. What we need, is the general theme of the writer, and is prefaced by what we do *not* need.

1. "We need no new Gospel." This is very good, and will be endorsed by every Christian. No church has attempted to make an entirely *new* Gospel: even the Catholics have part of the old. The German Baptists have come about as near making a new one as any denomination of which I can just now think. I am glad they have learned that we need none.

2. * * *

3. "We need no new creed formulated by the wisdom of men. The Scriptures are able to instruct us in all essential truth." This is very true, and yet in the many council meetings where progressives have been expelled, those "Scriptures that are able to instruct in all essential truth," were never used. A book, called the minutes of annual meeting, was used very freely, and by that the writer was expelled and a great many others. But as brother Evans says, "we need no *new* creed. Perhaps he means, we need no *other* creed but minutes of annual meeting. But now, candidly, if the Gospel is an all-sufficient rule of faith and practice, if the Scriptures are able to instruct us in all *essential* truth, what use is there of that large minute book by which so many have been judged? When we called for Gospel authority, the Bishop said, "It is not Gospel you have violated, but annual meeting."

In a correspondence we find the following: "Here I met some of our progressive brethren. O, how it thrilled my heart to think that the enemy of souls can so overcome us! May we all, dear brethren and sisters, labor for their return to the fold, for I am persuaded that at least some wish that they had remained with the church."

Everywhere these insinuations go out that the progressives left the church, when the fact is we were *driven* away. "Labor for their return to the fold." Too many wolves in that fold. We prefer the fold of Christ where we now are, to the fold you speak of. In the fold of Christ the Lord is our Shepherd, and the Gospel our guide. There are no inducements to return into a fold where self-righteous bishops rule and where annual meeting guides. We have learned to enjoy ourselves under the blessed Gospel, and have no desire whatever to return to the beggarly elements of the world. The Gospel is good enough for us, and if you like it, the door is open, but we want no man-made Gospel. Your prayer that we may come back, is praying that we shall leave the Gospel, and we are not ready to do that. We hope, however, that you may soon see the folly of attempting to improve God's word, throw off the shackles of the past, and come and enjoy the glorious freedom of the Gospel of Jesus Christ.

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